

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"FEAR NOT, LITTLE FLOCK; FOR IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM."—*Luke xii, 32.*

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Price One Penny.

THE FIRST LAWS OF HEAVEN.

BY ELDER T. E. BASSETT.

It is generally conceded that order is the first law of heaven. That this principle is essentially necessary for the proper government and control of all nations, organizations and associations is a fact that none will attempt to deny. Without it confusion would reign supreme, governments would be broken up, and all things would be in commotion. But can it properly be termed the first law of heaven, when in no case can we find it existing without the principle of obedience? Order as produced in the army, the schoolroom, or the workshop, etc., is invariably the result of a strict observance of the orders, laws, and regulations of the directing officials.

The fact that order can never be maintained without the principle of obedience is conclusive evidence then that obedience must precede order, and that the latter is only the result of the former principle when practically applied. It is this which is the secret of success in all things pertaining to the kingdom of God, as well as

in all laudable occupations of a purely worldly nature.

The Prophet Joseph Smith once said:—"There is a law irrevocably decreed from before the foundation of the world on which all blessings are predicated, and when we receive any blessing from God it is by obedience to the laws on which it is predicated."

We cannot consistently expect to receive any blessing from the Almighty unless we observe the requirements which rightfully entitle us to the blessings promised. There are sufficient laws and ordinances revealed which, by a strict obedience to the same, will entitle us to all the blessings that heart can desire. Among them are the following:—

1. The ordinance of baptism when properly administered, and when preceded by the exercise of faith and a sincere repentance, secures for us a remission of sins.

2. For honoring our parents we are promised that our days shall be long upon the land.

3. For keeping the Word of Wisdom we are promised health—that we shall run and not be weary, walk and not faint, and shall find hidden treasures of knowledge, and finally the destroying angel shall pass by us as he did the children of Israel.

4. As regards the law of tithing, the Lord has said through his prophet Malachi, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room to receive it." This is the only law known by obedience to which we are promised that we shall escape the great day of burning.

5. By the observance of the sacrament of the Lord's supper we are promised eternal life, and that we shall be raised up at the last day.

6. By gathering to the place appointed by the Lord we are promised that we shall escape the judgments that are to be poured out upon the earth as predicted by our Savior and His apostles. Besides this, at the gathering place we may receive many great blessings in the house of the Lord.

7. By leaving all that is near and dear to us for the Gospel's sake we are promised, by the mouth of Him whose word is truth, that we shall receive manifold more in this present time, and in the world to come life everlasting.

8. By obedience to all the laws and ordinances of the Gospel, we are promised the gift of the Holy Ghost, which shall bring things past to our remembrance, show us things present, and that which is to come. It shall also give power to speak in tongues, heal the sick, cast out devils, and to do many mighty and wonderful works, and to come forth in the morning of the first resurrection, clothed upon with immortality and eternal life, when we shall rule and reign with Christ on earth, and dwell in His presence when the earth shall be celestialized, Satan bound, and peace and good will to all men shall reign from pole to pole.

Surely all the great and glorious blessings that are promised should be

sufficient to incite any true believer in Christ to obey every law and ordinance of the Gospel as soon as they may become known to him, the insults and scoffs, and scorns of the world to the contrary notwithstanding.

The prophet Samuel has said that "Obedience is better than sacrifice, and to hearken than the fat of rams." It is by this principle that all blessings that ever were enjoyed have been received. It was not the blood alone that was sprinkled on the lintels on the door-posts that saved the first-born of the children of Israel; neither was it the marching around the city of Jericho that caused the walls to fall to the ground; nor was it the washing seven times in Jordan's waters that cleansed Naaman the Syrian of his leprosy. No, but it was the obedience in each case to the command of God that brought the blessings recorded.

Just as necessary as it is that each law and ordinance must be observed before the blessing promised can be obtained, so it is requisite that obedience to the duly commissioned officers in the Church should be rigidly carried out, that all difficulties may be amicably settled, and that no divisions or contentions may arise among the flock, that the decisions of the presiding priesthood be final, and that they may be enabled to perform the duties devolving upon them in the "perfecting of the Saints, in the work of the ministry and the edifying of the body of Christ." But as obedience, as I have previously shown, precedes order, so it is essentially necessary that a spirit of humility be experienced before we can be willing to yield obedience to the priesthood and to the laws and ordinances of the Gospel. We must, therefore, conclude that humility is the basis—the foundation of a righteous, God-fearing, useful and beneficial life. The practice of this principle will be evidenced by a spirit to forgive all men, even as God for Christ's sake has forgiven us. There will be a spirit of submission and child-like life and confidence, without which, our Savior has said, it is impossible to enter into the kingdom of God—a spirit to do good to them that hate us; to pray for those

who despitefully use us and persecute us. We thus follow the pattern set for us by our Elder Brother, whose whole purpose through life was to do good to all men, and who even when clothed upon with immortality, was so humble as actually to partake of earthly food with His disciples, and which had been prepared by His own

hands. Here, indeed, is an illustrious example for the proud and sinful beings who dream of nothing but how to exalt themselves by their own cunning devices in the eyes of their fellow-men—beings who care not for the welfare of their fellows so long as they themselves secure the gratification of their sensual desires.

THE WORK IN THE LONDON CONFERENCE.

BY ELDER J. LEAING.

I AM thankful to say the health of all the Elders at the present time is excellent; and they continue to labor for the spreading of the Gospel in a most commendable manner. Their letters to me breathe a spirit of heartfelt joy because of the privilege accorded them to be here as ambassadors of our Lord. You will observe from what I have to report at this time, that the brethren are not trying to kill time in idleness; but they are seeking by faithful, energetic labor, to shed abroad the light of truth, that the spiritual darkness in which they find their fellow-men enveloped may be dispelled.

During the month of June, 16,249 tracts were distributed in the Conference. Of this number, 4,308 have been given away in our open-air meetings, and the balance have been taken to the homes of the people; 1,477 homes have been visited by the local Priesthood, assisted in some instances by a few of the sisters. All the rest of the tracts referred to have been distributed by the missionaries themselves. Thirty copies of the Voice of Warning and 18 of the Book of Mormon have also been placed in the hands of those who desired to purchase, or who manifested a willingness to read these valuable works; and quite a number of lengthy and interesting conversations have been held with people of an inquiring mind; twenty-seven such cases are reported from two districts, in all of which the Elders had an opportunity to explain the principles of the Gospel, and to bear their solemn testimony to the truth of "Mormonism." In this experience they have had much joy. Forty-three

open-air meetings have been held, 28 of this number having been conducted on the streets of this great city. As a general thing we have had good attention in all of our open-air services, and feel thankful to our heavenly Father that we have had the courage to lift up our voices in defense of the Gospel, and we have the testimony of the Holy Spirit that this labor is approved of God. The local Priesthood and other Saints assist to a very great extent in this work, and their efforts are much appreciated. The Branch Presidents have the spirit of their calling upon them, and are one with us in all things; this gives us much satisfaction. Six have applied for baptism, and will receive this ordinance at the hands of Elder Payne next Sunday.

Elders Snarr and Yates are striving faithfully to warn the people in and around the city of Brighton; but they have met with a great deal of opposition in their out-door meetings, and have been subjected to the vile insults and abuse that is so popular among certain classes whenever they are brought in contact with the servants of the Most High. On one occasion their meeting was broken up, and they themselves rather roughly handled by the mob, being pushed and jostled about from place to place amid the howling of the rabble. The hats of the Elders were knocked off, and a disposition was plainly manifest to do them harm, but through the blessings of the Lord they escaped without injury, while some of the mob were knocked down and trampled upon by their excited companions. These brethren have succeeded in

getting a portion of the report of the "House Committee on Territories," as made to the United States Congress, on Utah affairs published in the *Brighton Examiner*, and expect to have some parts of it appear in another paper.

Elders J. W. Keddington and J. C. Ostler, who labor in the counties of Bedford and Herts, have also succeeded in getting a notice on the same subject in one of the papers in their district. This, coupled with their labors in tracting and preaching the Gospel, has caused a notice to appear in another paper, warning the people that certain "Mormon" Elders are in their midst seeking to introduce the "insidious" doctrines of their faith, and the claim is made that the principles set forth in our tracts and preached by the Elders in this Mission, are not the same as the "Mormonism" of Utah. In this way men unwittingly bear testimony to the strength of the doctrines we are teaching the inhabitants of the earth.

Elders E. A. Cottrell and G. J. Farnes have made arrangements with the editor of a leading paper to have the tract "Utah and the Mormons" published in full, and they feel that it will be the means of doing good in their district. They do not find many who are seeking after the principles of the Gospel; but notwithstanding this they feel to rejoice in their labors, knowing that God has appointed them to cry repentance to their fellow-men, and in the performance of duty they, in common with the rest of their brethren, find sweet consolation.

Elder L. A. Kelsch is doing a good work in his field in the Camberwell District. He has distributed, during the past month (June), from door to door, 3,614 tracts, and feels very thankful to our heavenly Father that he has been permitted to carry the message of salvation to so many of his fellow-men.

We held an open-air meeting last summer at the corner of St. Pancras Station, and were soon surrounded by a crowd of men who appeared to delight in tormenting us while we were seeking to explain the principles of the Gospel. The opposition we met on the night in question was more

bitter than usual, and the spirit of darkness seemed to have complete control over the minds of all who surrounded us. The language of our opponents was of the most disgusting character, and the result was that our meeting was broken up in confusion. We left the ground thinking that our effort to do good had been a complete failure; but in this, as the sequel proved, we were entirely mistaken; for in the crowd of mobocrats by whom we were surrounded there stood at least one man. He had been drawn to us through hearing the name of Joseph Smith mentioned. Many years before he had been numbered with the Lord's people, but had strayed away for a time from the fold, and when he would have returned he could not find the shepherd nor the sheep, and had come to the conclusion that the Gospel had been withdrawn from this land. This was his frame of mind when he heard the name of our beloved prophet sounding above the howling of an anti-"Mormon" mob. He hastily pushed his way forward to an Elder who was handing out "Glad Tidings of Great Joy," and eagerly seized one of the tracts. His eyes sparkled with pleasure when he discovered the address of the Saints' meeting-hall printed at the foot of the pamphlet; and on the following Sabbath he was once again seated with a congregation of Latter-day Saints. Baptism followed, and to-day this man is an earnest follower of the Lord Jesus Christ, faithful in attending his meetings and doing other things required of him to assist in rolling on the great work of God. Last week his daughter and her husband applied to Elder Payne for baptism. He is also preaching the Gospel to others of his family. This is the result directly and indirectly from an open-air meeting; and what may yet follow no one at present can tell; but we will probably ascertain at some future day that an inspired testimony has never been borne that did not bring forth fruit.

I must not omit to mention an interesting experience that Elder Ostler and his companion had in one of the towns of Bedfordshire. They had determined to hold an open-air meeting,

but on reaching the place where they designed to preach they felt somewhat discouraged on account of there being but few people moving around, and they concluded to postpone their meeting until evening. Learning that a Methodist chapel was near by in which a Sunday school was being held, it struck them that they might be able to give notice of the meeting, through the Sunday school children, to the people of the village, and with this object in view they entered the chapel. As soon thereafter as possible Elder Ostler entered into conversation with the superintendent, and asked the privilege of giving notice of the meeting they intended to hold. The privilege to do so was readily granted; and as they were short of teachers Brother Ostler was invited to take charge of a class. He gladly accepted the invitation, and spent a pleasant hour in explaining the Scriptures. When the school exercises were concluded Brother Ked-dington was invited to address the children, which he did, giving such instructions as were presented by the spirit of God. After this, notice of the meeting to be held at five o'clock in the evening was given out, and the

children were invited to make it known to their parents. The result proved that they did all they could to make the meeting a success; for at the appointed hour a large congregation of people had assembled to hear the word of God. The brethren are of opinion, from the number who were present, that there must have been representatives from every family in the place. Great liberty of speech was given the Elders, and the inspiration of the Almighty rested upon them, and they spoke in much plainness upon the precious truths that have been revealed in this dispensation through the Lord's anointed Prophet, Joseph Smith. After holding their services as long as was deemed advisable, the meeting was brought to a close. Strict attention was paid throughout to all that was said, and the brethren departed, feeling thankful to the Lord for the enjoyable time they had spent, and with a determination to again visit the same village at no distant day to explain still further the plan of salvation, and they hope that some honest souls there may be brought to see the truth of the Gospel of Christ.

THE ANTI-MORMON SHOW AT ECCLES.

FILTH *versus* POLYGAMY.

(From the *Eccles Advertiser* of July 27, 1889.)

THERE are occasions, we suppose, in the life of every man, which bring the blush of shame to his cheek because of the hideous groveling depravity of a certain section of beings whom he can only identify as belonging to his own species by the circumstance that they stand erect on two legs. Last Sunday morning at Eccles Co-operative Hall was just such an occasion. A nondescript sort of male creature who calls himself Bolitho, and who makes much capital out of the profession that he is an apostate from Mormonism, had announced to hold a secret meeting "for men only." Our opinion by the time we left the room with half an intention of borrowing a good pliant horsewhip, was that the

advertisement had been mistaken by those who sat out the entire meeting as "for pimps only." At the door not less than a penny was charged; you could give more if you would; and there was on the platform quite a library for sale of compilations from

ALL THE LITERARY SEWAGE

that ever found an outlet in the midst of a decent community. The audience was large, conspicuously devoid of every suspicion of self-respect, and included a large percentage of gaping saucer-eyed lads, who sat for an hour drinking in crapulous beastliness and odoriferous anecdotes, the reeling off of which for the modest sake of the popular pence is evidently the real

business of that latest development of platform enterprise, the "anti-Mormon" impostor. Nearly the whole of what we heard—and we understand this was tameness to what followed—was not only unfit for publication, but teemed with sickening "padding," disgusting anecdotes and expressive gutterisms, absolutely irrelevant to the subject which was made their stalking horse. The "lecturer"—a cadaverous yellow-faced gentleman who spoke with the fluency of the parrot, a Yankee twang of a perfection that betokened careful study, and a lisp which immediately betrayed his Semitic origin—from the first moment of his initial salute to the "dear men" before him, proceeded to serve up with all the delight of a Satyr the most unsavory mess of obviously doctored nastiness that was ever offered in rivalry of the record of

THE ROMAN SATURNALIA.

Amongst the "facts" to which his highly intelligent audience was very scantily treated, we gathered that when he went(!) by his own inclinations to Utah, he was introduced by Brigham Young to 84 of his wives, and that the said prophet and founder of Salt Lake City had a spouse in every square mile of Utah Territory. Brigham advised Bolitho (this on Bolitho's own word) to take at least a dozen women, bring them to the Endowment House, and marry them on the following morning. * * *

We do not hesitate to say that in a country like this, where the operation of the law and the light of intelligence render completely innocuous any possible wiles of designing Mormon missionaries, there could be no possible subject in which the Social Purity Society could more usefully interfere for good, than this and kindred pretexts for gathering in the shekels by the purveyance to our young fellows of prurient obscenity in its most attractive form. We would treat reptiles of the Bolitho stamp as we would treat a snake in the grass. If it had been anywhere else than Eccles, that performing creature would have dined last Sunday in a brand new suit of coal tar and long feathers.

In reply to the foregoing, the following letter appeared in the *Eccles Advertiser* of Aug. 3, 1889:

THE ANTI-MORMON SHOW.

To the Editor of the Eccles Advertiser.

DEAR SIR,—Someone has sent to this office a copy of the *Eccles Advertiser* of July 27th, in which there appears a scathing report of Bolitho's disgusting harangue in connection with his catch-penny anti-Mormon show. I earnestly wish that your contemporaries in other places evinced as much regard for public morality as you do, in condemning the obscene character of the Jarman-Bolitho "lectures to men only." (Doubtless the companion "lecture to ladies only" is equally deserving the most severe denunciation.) I call it the "Jarman-Bolitho" lecture because it was a portion of the stock-in-trade of the escaped lunatic, Jarman; now, it appears, Bolitho palms it off on the public as a truthful narration of his own experience.

Permit me to inform you that the individual whom your reporter so well describes as a "nondescript sort of creature," and "who makes much capital out of the profession that he is an apostate from Mormonism," is a shameless liar. He never was a member, far less a priest, of the religious body whose adherents he vilifies in the horribly disgusting manner attributed to him by the reporter. He never has been in Utah, and I doubt if, until he came to your neighborhood, he has ever been very far away from Swansea, the town in which he joined crazy Jarman in the anti-Mormon show business; yet he has the effrontery to relate what he purports to be an account of his observations in Utah. The fact is that Bolitho, and others of the same ilk, take advantage of the general ignorance and prevalent erroneous notions about Utah and the "Mormons," and, in regular blood-and-thunder melodramatic style, are prodigiously gulling the people of Eccles, as they have in other places. They are hypocritical frauds, whose sole purpose is to make money out of the credulous; and you are witness that the youth of both

sexes are in danger of being polluted by the beastly manner in which the alleged practices of the "Mormons" are described by Bolitho and Co.

It is rather strange that newspapers and officers of the law are, generally, disposed to take no cognizance of the outrageous and vicious methods adopted by anti-Mormons, in their frantic endeavors to incite persecution and mob violence upon that greatly misunderstood people, the Latter-day Saints. I presume that the apathy thus manifest arises mainly from the fact that the "Mormons" are almost universally despised, therefore, as a rule, editors and public officials do not care to take any notice of the character of the attacks made upon that unpopular people, no matter how vile the language, or unlawful the conduct, of the men who pose as sanctimonious denunciators of supposed wrong-doers and false doctrines. This lassitude, on the part of those who should be conservators of public morality and peace, is highly reprehensible; and I congratulate you on having initiated a public protest against the beastliness of Bolitho's talk, and called attention to the probable evil effects thereof. I trust that other respectable newspapers will join with you in

exposing the filthiness of those "lectures," and warning decent people against attending such corrupting exhibitions, especially advising the young not to attend, that they may not be contaminated.

You can now readily comprehend why none of the "Mormons" will accept Bolitho's challenge to discussion, it would be degrading them to contend with such a foul-mouthed, conscienceless liar; besides, experience has taught them that fair-play is as much of a stranger as the truth is to professional anti-Mormons. I can answer for the "Mormon" Elders that they are ever ready and willing to defend their religion and people before *honorable* opponents; but they will not demean themselves by accepting Bolitho's blatant challenges, which are tantamount to being asked to become an attraction in his penny "gaff."

Enclosed is a copy of a document showing the result of an investigation ordered by the United States Congress, which should be regarded as conclusive evidence against the Munchausenisms of the mountebanks Bolitho, Jarman, *et al.*—Yours, etc.,

D. M. McALLISTER.

42, Islington, Liverpool.

FACTS AND EVENTS.

An alarming outbreak of smallpox is reported in the suburb of Vesterbro, Copenhagen.

Winnipeg, July 21.—A report has reached this city that a heavy cyclone passed over the Doloraine district yesterday.

Intelligence was received on the 11th inst. of the loss of the British ship *Rapel* and eleven lives, while on a voyage from Valparaiso to Buenos Ayres.

A heavy thunderstorm took place Aug. 11th in parts of South Wales. At Marshfields, near Newport, a stone cross in the church chancel was shattered.

The northern part of New York State was alarmed on Saturday morning, Aug. 10th, by a pretty severe shock of earthquake, which, however, fortunately did no more damage than the breaking of a little crockery.

An alarming thunderstorm burst over Nottingham yesterday afternoon (Aug. 11th). The Roman Catholic chapel was struck by lightning, and the bell turret damaged. Hailstones of unusual size fell. Two persons were temporarily paralyzed by an electric shock.

Cassel, Monday.—A great conflagration has been raging since Saturday (Aug. 10th), at Sachsenberg, a town of about 1,000 inhabitants, in Walbeck, and the whole of the place is now in flames. Later.—The fire at Sachsenberg has at last been extinguished, but not before one-half of the town has been destroyed. One hundred buildings, chiefly inhabited by poor families, have been destroyed, and the greatest distress prevails. The losses are enormous, scarcely anything being covered by insurance.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 19, 1889.

THE INSUFFICIENCY OF BELIEF ALONE.

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[CONCLUDED FROM PAGE 508.]

It was not purposed, at the time of writing the first article on this subject, to continue further remarks upon it; but it is now thought that the importance of our theme justifies our course in treating upon it this week also. Without further preliminaries, the attention of our readers is invited to the following language uttered by Christ Himself: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John xvii, 3). Conjoin this statement with another passage of Scripture which reads thus: "And hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John ii, 3, 4).

The teachings of these Scriptures are 1st. No one can be saved, or obtain eternal life, without a knowledge of God, and of Christ. 2nd. Those who fail to keep the commandments of the Savior do not possess a knowledge of God; and hence the conclusion is inevitable that there is no salvation without obedience to the Gospel laws and ordinances. This conclusion is in direct harmony with the statements of the Apostle Paul, who says: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. i, 7, 8, 9). Again: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii, 19, 20). Thus the disciples were sent forth with a mission to convert all nations if possible, and they were instructed to enjoin upon those who became Christians obedience to "all things whatsoever" Christ gave as commandments to the early apostles. His language is so comprehensive that no command can be omitted.

"Know ye therefore that they which are of faith, the same are the children of Abraham" (Gal. iii, 7). But; "If ye were Abraham's children, ye would do the works of Abraham" (John viii, 39). Here it is substantially stated

that those who have Christian faith are adopted into the family of Abraham, thus becoming his children; but this privilege is accorded to those only who do the works of Abraham. How this ancient Patriarch obtained the right to be called the "father of the faithful" is thus set forth: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. xxvi, 5). These were the works of Abraham, and those who are counted worthy to belong to his family, or to the "household of faith," must also obey God's voice, and keep his charge, commandments, statutes and laws. According to Scripture no evasion of this requirement is possible; for those who are Abraham's children do the work, which he did.

Again: "The Lord will take vengeance on his adversaries" (Nahum i, 11). Christ points out in the following passages those who are His adversaries: "He that is not with me is against me" (Matt. xii, 30). To be "against" any one is to be an adversary, and to be "with" the Savior, as Christ used the word, is to be His friend. Jesus shows us the manner in which a relationship of friendship with Himself may be sustained when he says: "Ye are my friends if ye do whatsoever I command you" (John xv, 14). Thus we learn that Christ recognizes but two classes of people in this world, namely, friends and enemies. His adversaries are destined to suffer the Lord's vengeance. And no one can be His friend without keeping His commandments.

St. James speaks to the point under consideration thus:

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" or doing (James i, 22-25).

Now, what is the "word?" St. Peter answers this question decisively:

Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever. * * * But the word of the Lord endureth for ever, and this is the word which by the Gospel is preached unto you (1 Peter i, 23, 25).

Thus we learn that the Gospel is the word of God, and it "liveth and abideth forever." Whosoever therefore is not a doer of the Gospel requirements is deceiving himself. Notice how particularly the apostle states that the blessings of the Gospel, or the "perfect law of liberty," are obtained by doing the work enjoined by it.

St. Paul writes: "But ye, brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed" (II Thes. iii, 13, 14). The "word" referred to in St. Paul's epistle was, for instance, that the Saints should not become "weary in well doing," and he directed that those who would not obey this commandment should be cut off from the company of Christians. It is folly for us to suppose that those who disqualify themselves for association with Saints on earth by neglecting to keep the commandments of the Lord, are fitted for the company of God, angels and Saints in heaven.

"Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him. By

this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments, and his commandments are not grievous" (1 John v, 1—3). This same writer further says: "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death" (1 John iii, 14). There is, according to this last Scripture, not eternal life, but death abiding in the soul of every one who does not love the brethren; and the first quotation assures us that where there is such a love, there is also obedience to the commandments of God. We cannot dis sever these things, for the Almighty has joined them together. It follows, from the Scriptures just considered that those who fail to obey God's Gospel commandments are abiding in death, not in life.

In conformity with the direct declarations of the Scriptures which have been produced, showing that the commandments of God must be obeyed, we observe that the doctrine of obedience to the law is practically enforced. The Lord expresses condemnation of those whose works are not satisfactory. For instance:

And unto the angel of the Church in Sardis write: These things saith he that hath the seven spirits and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain that are ready to die: for I have not found thy works perfect before God. . . . And to the angel of the Church in Philadelphia write: These things saith he that is holy . . . I know thy works; behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name (Rev. iii, 1, 2, 7, 8).

The judgment of the Lord is herein clearly founded upon the "works" of these two Churches. The first one whose works were imperfect was dead; the second had an open door set before it because it had kept the word of the Lord. What the Lord thus spoke to the Churches collectively must apply to the individuals comprising the society, and hence those who shall have an open door (into heaven) set before them must keep the commandments of God. In these cases no special reference was had to the faith of the people. God proceeded on the principle referred to in the writings of St. James, that faith is manifested by works (James ii, 18, etc.) The following passage is also pertinent in this connection: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" (Gal. v, 6). The plain proposition herein affirmed is that nothing avails one whit in Christ Jesus but a "faith which worketh." It must operate in or by love; but it is bound to work. If it does not, it avails nothing, being dead and alone. God measures faith by works—by the keeping of His commandments.

The following Scripture is very decisive:—

When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye

gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then he shall answer them saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal (Matthew xxv, 31-46).

This scene, joyous on one hand, but dark and terrible as death on the other, is a plain revelation of the principles which shall prevail in the court of heaven at the last great day of judgment. The matter of faith is not broached. Those whom the Savior calls cursed, and whom he overwhelms with everlasting punishment, are not called upon to plead their justification by belief. It is an awful question of practical Godliness, of righteous works. The devils themselves believe and tremble, and those who do no more must take up their miserable abode with them. Such is the decree of Almighty God. The teachings of Scripture are as plain as they can be expressed in human language, that those who do not supplement their faith by Godly works are eternally lost. We learn further from the Scriptures that the righteous works thus specially mentioned are not the only ones required to entitle a person to eternal life. For instance:—

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him . . . Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me (Mark x, 17—21).

A plain question was thus propounded, and it was definitely answered. Christ insisted upon a keeping of the commandments of God, and His expression, "come, follow me," means, "do as I have done;" that is, devote your life to doing the will of the Father. The Savior assured his questioner that such was the way to inherit eternal life. This doctrine is pointedly put in Matthew xix, 17, thus: "But if thou wilt enter into life, keep the commandments."

Again: "He that believeth and is baptized shall be saved" (Mark xvi, 16).

Now, all men believe in the truth of the doctrine taught in the text just quoted, or they do not. If they do not, they cannot believe in Christ as a Being who is full of "grace and truth," as the Scripture asserts. If we admit

for a moment that He comes short in the principle of truth, we shatter at once the very foundation of belief, confidence, and faith, and doubt is the inevitable result. If Christ's word is doubted, there is no faith in Him. It follows, therefore, that those who do not believe in the truth of the text, do not believe in Christ. But all concede that without this belief or faith no one can obtain eternal life. Those who do believe the truth of the text, cannot believe that belief alone is all sufficient for salvation, since it is expressly stated that "he that believeth *and is baptized* shall be saved." Christ's own statement respecting the matter is final with all those that believe in Him.

On account of our limited space we will be obliged to conclude by producing without comment some additional passages of Scripture bearing upon the matter in hand:—

And why call ye me, Lord, Lord, and do not the things which I say?" —(Luke vi, 46). But he said, yea, rather, blessed are they that hear the word of God, and keep it.—Luke xi, 28. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous.—1 John iii, 7. And this is the commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him.—1 John iii, 23, 24. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.—Phil. iv, 9. Then spake Jesus to the multitude, and to his disciples, saying, The Scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.—Matt. xxiii, 1–3. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—John xiv, 12, 15, 21. Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.—Heb. v, 8, 9. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?—James ii, 14. He that saith he abideth in him ought himself also so to walk, even as he walked.—1 John ii, 6. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. xxii, 14.

Many other passages bearing upon this matter might be cited; but these suffice. It becomes evident from them that he who founds his hopes of eternal life upon faith alone is, in the language of the apostle, deceiving himself.

R.

RELEASES AND APPOINTMENTS.—Elder Harry M. Payne is released from the charge of the Irish Mission, and appointed to labor in the London Conference.

Elder Samuel R. Brough is released from the charge of the Welsh Mission, and appointed to preside over the Irish Mission.

Elder Richard Morse, now traveling in the Welsh Mission, is appointed to succeed Elder S. R. Brough in the presidency of that Mission.

Elder J. Eckersley is released from laboring in the Leeds Conference, and appointed to labor in the Liverpool Conference.

MINUTES OF A DISTRICT MEETING OF THE WELSH CONFERENCE,

HELD IN THE TEMPERANCE HALL, MERTHYR-TYDFIL, SUNDAY, JUNE 16, 1889.

ELDERS present from Utah: Apostle George Teasdale, President of the European Mission; Samuel R. Brough, President of, and Morgan Evans, D. R. Gill, Thomas B. Davis, Richard Morse, Alma C. Davis, Jenkyn Thomas, Timothy B. Davis, E. L. Burgoyne, John S. Morris, Noah Williams, John D. Evans, William D. Leigh, E. T. Parry, D. T. Lewis, Evan S. Morgan, Robert Harman, Abel J. Evans, J. J. Griffiths, D. J. Davis, and A. M. Matthews, Traveling Elders in the Welsh Mission.

10 30 a.m.

President Brough was the first speaker, and said he was pleased to meet in the capacity of a District meeting; and if we have met with a desire to be benefited, the Lord will fill our hearts with His Holy Spirit. The Elders are here upon their missions, seeking to benefit and bless their fellowmen. It is the privilege of the whole human family to know for themselves whether the doctrine taught by the Latter-day Saints is of God or of man. We are the friends of all mankind. Asked for the blessings of God to rest upon all assembled.

Elder John J. Griffiths was the next speaker, who occupied some time in the Welsh language speaking to the edification of the assembly. Bore a strong testimony to the work of the Lord.

He was followed by Elder John S. Morris, who also spoke in the Welsh language. His remarks were edifying and instructive.

The statistical report for the year ending Dec. 31, 1888, was then read, showing there are in the Welsh Mission 2 High Priests, 12 Seventies, 40 Elders, 7 Priests, 3 Teachers, 5 Deacons, 245 members; total officers and members, 314; 30 have been baptized; 40 have emigrated who are over eight years of age, and 20 who were under eight years; received, 32; removed, 23; excommunicated, 10; died, 4.

The general and local authorities

of the Church were presented by President Teasdale, and unanimously sustained.

2 p.m.

The Sacrament having been administered, Elder David R. Gill said he was pleased to meet with the Saints under such favorable circumstances. Explained the cause of the Latter-day Saints using water instead of wine in the Sacrament of the Lord's Supper. The Lord desired His Saints to use water until they were able to make their own wine. We should partake of that sacred ordinance with pure desires. His feelings were peace on earth and good will to all men. Said we should keep ourselves pure and undefiled, that the Holy Spirit may fill our hearts.

Elder Richard Morse was the next speaker, and said it afforded him much pleasure to assemble with the Saints. Was educated in religion when but a small boy, and desired now to live the life of a servant of God. Showed from Scripture that the Gospel was taken from the earth after the death of the apostles, and restored in our day in fulfillment of predictions.

Elder Abel J. Evans was next called. He desired an interest in the faith and prayers of all the faithful Saints, that he might be able to say something that God would approve. Felt satisfied that the Elders of the Church were performing their missions in fulfillment of the holy Scriptures. Declared that the angel that John saw having the Gospel to preach to them that dwell on the earth has come and restored the same.

President Teasdale was the next speaker. Said if we expect to see the face of God, we must do His will and keep the commandments given unto us. There is no need of infant baptism; it is a mistaken idea to imagine that it is required by the Gospel. The blood of Christ redeemeth all such without baptism.

6 p.m.

By request of President Teasdale, Elder Morse offered prayer in the Welsh language.

Elder David T. Lewis addressed the meeting, and craved the faith and confidence of the Saints. Felt pleased in being counted worthy to be a servant of the Lord. Bore a firm testimony to the truth of the Gospel.

Elder Morgan Evans was next called, and occupied some time, speaking in Welsh, to the satisfaction of

all present.

President Teasdale dwelt upon man's power to choose his course in life, the causes of persecution, the duty of love to God and to our fellows, and the necessity of obedience to the commandments of God.

The meetings were well attended, and a spirit of peace and quiet prevailed.

ALMA M. MATHEWS, Clerk.

[These minutes were mislaid by mistake, hence the delay in their publication.—Ed.]

THE IMMIGRANTS.

At five o'clock p.m., July 12th, the company of Saints which left Liverpool in the steamship *Wisconsin*, of the Guion line, on June 22nd, arrived in this city all in good health. They were in charge of Elder John W. F. Volker, of Ogden, who returned home from his second mission to Holland. The ocean voyage was greatly enjoyed by the immigrants. The weather was extremely favorable throughout the trip, and comparatively little sea-sickness prevailed. The journey occupied rather longer than had been anticipated, however, in consequence of two unforeseen circumstances. Owing to the strike which recently occurred at Liverpool among the employes of the steamship companies, a "scratch" crew had to be obtained for this particular trip of the *Wisconsin*; but all went well, and the passengers were treated with characteristic courtesy and kindness by the Guion officials.

The steamer reached New York on the afternoon of July 3rd, just one hour too late for the passengers to get through Castle Gardens; and inasmuch as the Fourth was a holiday, the immigrants were obliged to remain in dock during the whole of the following day and night.

They were met upon arrival at New York by Mr. Gibson, of the Guion Line, by whom all the necessary arrangements for transferring the company westward were made.

On Friday, the 5th, the Saints pro-

ceeded on their journey, taking the Old Dominion steamer to Norfolk, V., at which place they boarded the cars of the East Tennessee, Virginia & Georgia Railway system. Thus they traveled as far as Kansas City, and thence over the Rock Island route to Pueblo, the remainder of the journey to Salt Lake City being accomplished *via* the D. & R. G. About fifty miles this side of Norfolk the engine unfortunately broke down, and occasioned the Saints a delay of twenty-four hours in reaching their destination.

We are informed that from Knoxville to Memphis, Tennessee, (on the East Tennessee, Virginia & Georgia Railway), the company did not meet with that consideration which might have been expected. In addition to the inconvenience of their cars being attached to a freight train, they were without ice and water for a considerable time, and when the conductor was appealed to, the only response to the complaint was that he "had nothing to do with passengers, only with the freight portion of the train." During the balance of the long railroad journey the immigrants were treated well by the companies' officials.

Four cases of measles broke out among children—two on the vessel and two on the railroad, but neither was of a serious character.

Nine missionaries on their return to Utah were among the company.—*Deseret News*.

UTAH NEWS.

(Summarised from Territorial Papers.)

Fourteen surveyors are now, or shortly will be, at work on the Southern extension of the U. C. R. R.

A bank, an opera house, and a paper, are what Brigham City is laboring for and will have in the near future.

Everything indicates that there is an era of great prosperity before some of the cities of this mountain region. Logan is laying a foundation to receive a share of it. Some improvements of a very solid character are being made, and others are contemplated.

A young man by the name of Cronquist, while working on the new tithing office building at Logan City, on Thursday last, July 15th, picked up a chisel belonging to one of the carpenters and accidentally cut a severe gash in his left wrist, severing one of the arteries. The result might have been far more serious had not one of the workmen stopped the severe bleeding by applying a bandage firmly around the injured part. Surgical aid was at once received.

On July 19th, a three-year-old son of Mr. Albert Ridges, of the Nineteenth Ward, Salt Lake City, while playing on the street, was approached by a cow. The little fellow not being timid, made no attempt to get out of the way. The animal rushed at him, caught him on one of her horns and tossed him upward into the air a distance of eight or nine feet. In descending, the child struck the animal's back, and from there rolled down to the ground, when he was rescued from his perilous position. Fortunately he was only slightly bruised, although badly shaken up and immensely astonished at his sudden elevation and rapid descent.

A fatal accident happened to a resident of Orangeville, Emery County, at Jose Valley shingle mill, on the 18th July. While William P. Stepent was feeding a lathe saw that he had just set in motion, the lathe gauge moved up to the saw, throwing the board being sawed on the top of the saw, sending it back with fearful velocity, striking Mr. Stepent between the thumb and forefinger of the right hand, tearing the flesh away. The board also struck him in the abdomen. He was then carried into a house close by and examined. Two small marks were all that could be found where he was hit. A doctor was immediately sent for from Mount Pleasant, and all done for him that could be, but he succumbed to the hand of death after suffering intense pain for sixty-eight hours. The doctor stated that the blow caused paralysis of the bowels.

The Buffalo farm project assumed a definite form on the 26th ult. by papers of incorporation being filed with the clerk of the district court. The new institution is to be known as the "Buffalo Farm," and is to be located at Ogden. The capital stock of the Corporation is \$200,000, divided into shares of \$100 each. C. J. Jones takes 1,000 shares, and about \$50,000 besides this has already been subscribed by citizens of Ogden. The objects and purposes of the company have been before the public some time, so that all are familiar with the subject. The following are the officers of the company: President, C. J. Jones; vice-president, Sidney Stevens; secretary, A. H. Nelson; treasurer, John Boyle. These gentlemen, in connection with Messrs. U. D. Pickering, A. H. Swan, and J. N. Jones, constitute the board of directors.—*Ogden Commercial.*